

COMMUNITY SERVICE NEWS

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SEE INSIDE FRONT COVER FOR ANNOUNCEMENT OF
SECOND ANNUAL LECTURE AND STUDY COURSE ON
"THE POSTWAR AMERICAN COMMUNITY," ANTIOCH
COLLEGE, YELLOW SPRINGS, OHIO, JULY 2-12, 1945

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Announcing
The Second Annual Lecture and Study Course on
THE POST-WAR AMERICAN COMMUNITY

Sponsored by Antioch College in co-operation with Community Service, Inc.

July 12-12, 1945

ANTIOCH COLLEGE

Yellow Springs, O.

Lecturers and Discussion Leaders

Professor RAY E. WAKELY, *Director*, Rural Sociology Subsection, Iowa Agricultural Experiment Station. Has taught course in leadership in Iowa State College for 15 years.

REV. DANIEL MACCORMACK, *Professor of Sociology*, St. Francis Xavier University, Antigonish, Nova Scotia. Lecturer to co-operative groups in Maritime Provinces.

CARL HUTCHINSON, *Secretary*, Education Department, Ohio Farm Bureau.

ARTHUR E. MORGAN, *President*, Community Service, Inc.

HARRY W. CULBRETH, *Organization Director*, Ohio Farm Bureau Federation.

EVELYN R. HODGDON, *Assistant Professor of Education*, Oneonta, New York, State Teachers College. Supervises off-campus student teaching and community study.

DAVID SMITH, *Director*, Community Life Training Institute, Barrie, Ontario.

ELEANOR SWITZER, *Secretary*, Community Service, Inc.

Topics for Study and Discussion

The *study group*, fellowship group, or advisory council, as a technique for achieving community feeling and accomplishing community goals.

Leadership in the community—types of leadership, how to develop and use them.

Community education—what the teacher and the school should learn about the community.

Small community occupations and industries—choosing a life work from the community standpoint—community planning in its economic aspects.

Community organization and planning—the role of the community council.

America's stake in the strengthening of small community and rural life.

Write for reference list and study outline for advance preparation.

Those taking part in this study course will have opportunity for individual consultation on local community problems with members of the faculty.

Community Service, Inc., Annual Meeting

The Trustees and Corporate Members of Community Service, Inc., will hold their annual meeting on Saturday, July 7, at 5:00 p.m., at the office of Community Service in Yellow Springs, Ohio. This will be preceded by a report by the President, Arthur E. Morgan, on "The Work of Community Service, Inc., in Revitalizing American Communities." Members and subscribers who will be in Yellow Springs are requested to attend.

THE PHILOSOPHY OF COMMUNITY

THE FUTURE OF AMERICAN COMMUNITIES

The following is taken from a study made in 1941 by J. H. Kolb and Douglas C. Marshall, of the neighborhoods and communities of Dane County, Wisconsin, published as Research Bulletin No. 154 (November 1944) of the Agricultural Experiment Station of the University of Wisconsin. Similar studies were made in 1921 and 1931. The bulletin is a model of method and presentation, in that while accepted methods of sociological research are fully observed, the overall results are expressed in language intelligible to the general reader. This is what we have come to expect of the work of Dr. Kolb. — ARTHUR E. MORGAN

"Social groups are always of concern to students of society. Any weakening of small groups formed by primary contacts causes alarm. 'If the basic unit of collectivity becomes too large for the feeling of neighbourhood to work through its membership, democracy is killed and tyranny ensues.'

"The need for a sense of personal security and freedom found in intimate groups is widely recognized. It is fundamental to personality development, group loyalty, and effective leadership. 'What else can human nature be than a trait of primary groups?' Thus person and group are but different facets of the same thing. The relationship, for example, need not be simply 'natural' or biotic as in the family; it can also be deliberate and determined.

"F. Tonnies suggested that perhaps a society can mature, grow toward adulthood, i.e., toward reason. If so, why should rural society be an exception? True, it may lag, but 'something can be done about it.' It need not rely entirely upon the natural advantages of fresh air and sunshine for the health of its people nor upon propinquity for personal perfection. There are many means for multiplying and intensifying primary contacts.

"The evidence is clear that country neighborhoods can maintain their active-ness: by the same token, inactive neighborhoods could be revived or new ones formed. Primary personal activities can be undertaken; families can meet, discuss, and determine what they will do. Tenants can be helped to the ownership of their farms; new families can be encouraged to move in; those of similar nationality backgrounds can be given opportunity for meeting more freely with those of other backgrounds. Young people particularly can be introduced to the ideals and attitudes of the group and to the cultural values of the society of which the group is a part. This can be done directly by personal manifestations or by means of the expressive arts—drama, music, folk dancing, literature. 'Man consciously hands over to others feelings he has lived through, and other people are infected and also experience them.' This is important. An emotional continuity 'from one generation to the next is one of the outstanding features of man's life in society.' It gives society a certain 'toughness' so it does not break apart readily and so it is not swayed by every gust of opinion. Rural society in this sense might be regarded as conservative—conserving the elemental. It can be a virtue.

"The sole purpose of neighborhood integrity, however, need not be, indeed can not be, to keep people hemmed in and protected from the larger society, nor to attempt to preserve a primitive culture. Rather, it is to help equip them for life whether they stay or go out—leave the nest. 'The reason we want neighborhood organization is not to keep people within their neighborhood, but to get them out.' Moreover, the only group culture which can have vitality is one which is poured out—given away.

"The evidence also showed that neighborhoods are related to other groups in rural society; there are ways out. Rural groups are not 'fenced' by mutually exclusive boundaries; they are inter-meshed and connected. Furthermore, primary contacts are not confined to neighborhoods. 'In our kind of society, being little bound by place, people easily form clubs and fraternal societies based on congeniality which gives rise to real intimacy.' Such relations are readily formed in school, at work, or at play. Work exchange and family visiting patterns have been described. Other groups not included in this study, known as 'interest groups,' abound in rural society. They may, and very many do, become primary, personal in nature.

"Implications for education, for example, should be self-evident. Whether for school or out-of-school education, it would seem obvious that better understanding of group relations is an essential fourth 'R' in the curriculum. This is becoming increasingly realized. 'Skills and knowledge may be virtually worthless if he (the student) fails to master the elementary intricacies of social relations.'

"Illustrations could be multiplied in which leaders, professional or lay, responsible for important enterprises, could profit by a more thorough understanding of groups and their roles in rural society. A few cases will be given.

"In country neighborhoods which are active and well-organized, agricultural work on the war-time basis is carried on easily and in an effective manner. . . . In some localities the township has very little group significance; therefore it is a weak unit for organization purposes.

"If rural organization leaders are to stimulate more exchange of farm labor and machinery, they must work with small groups of families which have been held together traditionally not by the economic motive alone, but by social ties and blood bonds. They will discover modern machinery working against them. . . . Organizers will discover that some families have few, if any, 'connections' and they are more than likely to be the very families whose production could be stepped up if they could be given exchange help at the right time and by the 'right' families.

"From the standpoint of its local organization, rural society is in transition. The country-village or small-town community has become more important than it was twenty years or more ago, and will become more so. . . . Farmers and villagers are participating more freely, more frequently, and more personally in the larger community unit than ever before. Their children are together in high

school in increasing numbers. and by virtue of this these educational institutions have a unique opportunity for leadership. . . . May not the modern rural high school with its agriculture, home economics, commerce, music, drama, and the arts, as well as its regular academic work, become the focalizing institution for both youth and adult in a round-the-year program for the rural community of tomorrow?

"The rural community tomorrow may become the crossroads in a modern democratic rural society. It can be the cross-reference group where some sense of correlation and meaning can be given to the vast number of special interests and pressures presented to it from many sources, both from within and from without. Socially realistic meanings can not emerge in county seats, in state capitals, nor in the national capital, apart from local group action. The local group is the functioning unit. The other units may serve administrative purposes and provide opportunity for friendly leadership, services, and conferences.

"Local group action involves the process of re-creating local culture on a community basis; of re-defining our legal responsibilities (zoning, for example, needs some 'enforcing' from the inside); of re-affirming our faith in many of our traditional ways of living; and of re-educating ourselves by learning to give and to receive from an encircling, changing world. Group enterprises with goals such as these can become highly exciting and satisfying experiences."

VILLAGE LIFE ABROAD

Repeatedly we find that new discoveries of human rights and dignity, and new techniques of democracy, are chiefly revivals of the values of the primitive community which was the home of mankind for untold ages. From *Northern Light* for March, 1945, published by Ashland College, Ashland, Wis., we quote the following concerning "radical" Spanish organizations:

"The 'National Federation of Spanish Farmers' seemed to break completely with the past. Founded at Cordova in 1913, it was organized in local groups which would meet regularly to discuss local affairs; a committee enforced decisions by penalties against which an appeal could always be made to the village assembly. This sounds very radical but it was actually the rebirth of the municipality of the early Middle Ages before the intrusion of the nobles, the rich burghers and the King had robbed it of its democratic quality. It seeks to recreate the past. A 'radical' set-up which can be traced back to the early 16th century, a treasure rediscovered!

"Again, the co-operative Catalan fishermen's community of Port de la Selva, has been considered a creation of the anarchists, but actually the Port is simply one of the fishermen's communes which have existed from time immemorial. These new villages have hit upon the treasure of their new and yet very old. Utopian and yet practical, pattern in all respects identical with medieval Spanish communes. They are restoring the ground work of local life from which Spain grew great."

Chinese village life has been largely controlled by family-community spirit, and has found expression otherwise in a great variety of co-operative undertakings. It is quite natural that when war came the co-operative method should spring into greater activity. Col. Evans F. Carlson, writing for the American Committee in Aid of Chinese Industrial Co-operatives, states:

"In 1940 I visited over 600 co-operative units in nine provinces of south and west China. I was struck by the degree to which members of co-operatives had carried the co-operative idea into their home lives. The practice of co-operation does this for people—it becomes a habit which affects all avenues of their relations with people. It provides a practical solution for the harmonious adjustment of human relationships in any social group. It is a practical solution born of realism. As a demonstration of democracy at work it merits our wholehearted encouragement."

"Group relationships had great meaning to [the Japanese-Americans]. They thought of the family and of the group as realities more concrete than the individual. Their enlarged family system, supported by strong traditional ties, was quite unlike the family system they encountered in California. Numerous social forms, such as the *ken* organizations, and such customs as the *tanomoshi* (a kind of self-help mutual financing arrangement), served also to hold them together as a group. All of these and other factors tended to make for a remarkable internal solidarity which as much, perhaps, as external pressures set them apart from other groups. What the Californian inconsistently denounced as 'clannishness' (inconsistent because he refused to accept the Japanese as an individual) was really the product of these cultural factors."—from *Prejudice: Japanese-Americans; Symbol of Racial Intolerance*, by Carey McWilliams (Boston, Little Brown, 1944)

An able scientific research worker using Japanese-American help near a relocation center informed us that for dependable, thorough work he came to rely on persons born in Japan who had grown up with this sense of community responsibility. The Americanized children of these people, he said, often lacked the patience, thoroughness, and dependability which he needed.

"During the early American period the family with its home was a domestic institution, a factory, and a well-integrated social institution. As a business, as well as a social unit, it not only protected but also disciplined its members. As an educational institution it instilled the religious beliefs necessary for facing the world. As a social institution it was a gathering place for play and recreation. Since then most of these functions have decreased."—from *Family and Society*, by Zimmerman and Frampton, p. 8 (New York, D. Van Nostrand Co., 1935, 610 pp.). Reprinted by permission.

EDUCATION FOR COMMUNITY

News and Information

on Residential Adult Education and the People's College.

Edited by GRISCOM and JANE MORGAN

THE POST-WAR PEOPLE'S COLLEGE

The people's college has proved itself an effective instrument for promoting a healthy democracy, and today in Europe, England, Scotland, and among exiles of axis nations, interest is manifest in the people's college as a means of educating for democracy. The need for it is equally great in America, for here also democracy is imperiled, as by the centralization of economic and political power.

The period immediately following the war is one of great responsibility for the people's college movement, especially in view of the large number of ex-servicemen who will be given opportunity for higher education. We are unprepared for this responsibility, either in past development or in public recognition of the importance of the people's college. A people's college is not a mechanism which can be set up overnight like an army training school, but it is also not an involved corporate institution like the conventional college or university which require much time to develop. The people's college is in the nature of a family which has a tradition and maturity of its own. But this tradition and maturity fortunately may be derived from the families of those who are qualified and prepared to, in a sense, enlarge their homes into people's colleges, as Dr. Sutherland and his associates did in the founding of Madison College, or as the Sonquist are now doing at Circle Pines.

Given the personnel necessary for inception of new people's colleges, other conditions are desirable or necessary to their success:

1. Since the school is concerned with motive, purpose, and character, its leaders must themselves be qualified in these respects.
2. It must minister to the vital felt needs of its students, and be flexibly suited to particular circumstances and vocational needs.
3. It must have a clientele of students and a periphery of interested people to form the setting and milieu of the school.
4. It must receive financial support from organizations, students, government, or donations, if it is not self-supporting, yet it must be free from unreasonable strings attached to financial and organizational support.
5. Students must come for education and orientation, more than for professional training and credit.
6. The school should be for adults, and not for juvenile personalities.
7. Its emphasis must be liberal, not doctrinaire or vocational.
8. It must have suitable housing and location for its work.
9. It may depend upon association with a movement such as co-operatives, rural life, or labor, or with a regional association.

The English people's college periodical, *The Common Room*, organ of the Educational Settlements Association, brings us some vital articles on the post-war role of the people's college. In one of them John A. Mack, formerly Vice-Principal of Newbattle Abbey College, describes "an immediate post-war policy for Residential Colleges for Adult Education":

"The case for residential colleges and courses has been generally accepted . . . in the House of Commons. . . . But there is likely to be a gap between the promise and the performance. The main question of principle has still to be settled. What kinds of residential centres and courses are to be developed? The discussion so fruitfully inaugurated by Sir Richard Livingstone is just getting into its stride. . . . Already Universities, county and city authorities, voluntary organizations and even some business firms, are considering what they can do. The pre-war activities of colleges like Ruskin, Harlech, Newbattle Abbey and Hillcroft are being closely scrutinized.

"There is, however, no time to be lost in preparing the existing residential colleges to meet the needs of the immediate future. Along with the long-term planning for a plentiful and varied provision of residential centres, we will be well-advised to bring the existing centres to action stations in readiness for the biggest task they have yet been given. For they can play a unique part in the post-war education and social training of young men and women now serving in the armed forces, in civil defense, or in war industry.

"The existing Further Education scheme [for returning servicemen] . . . does not provide for those who find difficulty in deciding what to do with themselves or who lack the required academic qualifications.

"Yet nothing is more certain than that many men and women of great capacity and force of personality will be debarred on one or both of these grounds. . . . The more intelligent of the demobilized youngsters, seeing this, will be bewildered: they deserve to be given time and guidance to adjust themselves, before going on to choose their life-work. Others, who may wish to educate themselves for socially significant work of some kind, and aware of deficiencies in their general education and powers of expression, will look elsewhere than the universities for the guidance they need.

"These and others may be, numerically speaking, a small group, say 1000 out of every million, or .7 per cent. But socially speaking they are an immensely valuable group. For they are the potential staff officers in the campaign on the frontiers of social and industrial welfare and reconstruction. Community service, youth service, probation work, labour management, trade union work, workers' educational pioneering work, all of these activities, paid and unpaid, which have not become a routine trade or profession, but which demand a high degree of social judgment, and originality as well as training, will be their field of activity.

"The residential adult education colleges from Ruskin (1899) to Newbattle Abbey (1937) have developed on varied lines, but they have in common a method of teaching peculiarly suited to the needs of the groups described above and well calculated to prepare them for this work. Their policy has been to re-

ceive promising students at widely different levels of educational attainment and from a wide range of occupations and vocations and to give them . . . a variety of general studies, a training which develops their capacities in a relatively short time. The bulk of their students, in the last thirty years, have gone out to play a more effective part in trade unions, in W.E.A. work, in political parties, in local government. Others have taken further professional or vocational courses, and become [professional workers]. . . . The colleges have a unique function to perform as training grounds for socially significant work of all kinds. That function is not to provide vocational training. That comes after. What the colleges can contribute is a basic general education, adapted to the individual student, a sense of community acquired in living together, and a feeling of value stimulated by the purpose which inspires each college.

"An immediate post-war policy for the colleges, therefore, to be undertaken immediately after the war, is, we suggest, to provide a general education for a period of not less than one session, for the groups of demobilized men and women . . . to be followed, in most cases, by a short vocational training elsewhere in work of a social nature. For this purpose the Government's Further Education scheme should be adapted to include such courses, or some other arrangement made to provide the ex-service students with the necessary grants. . . .

"The policy sketched above is an interim one, and is put forward without prejudice to the final decisions to be taken in due course on residential adult education."

In his address, "A Crisis of Culture," delivered before the British Educational Settlements Association, Sir Fred Clarke, Director of the Institute of Education in the University of London, made the following statements (*The Common Room*, June 1944):

"I have spent something like 24 years of my working life in two British Dominions, and the main effect of that is the realization of the futility of all educational discussion which detaches itself from the active processes of the community. It is an illusion that you can use our educational instrument to shape society in advance. We will never make society what we want it to be by educational methods as conventionally understood.

"We are still at the beginnings of a long experimental exploratory stage in which we shall discover, little by little, what the future shall be and how a comprehensive scheme of adult education may be planned for our people.

"A most important question that is cropping up again in the educational field concerns the relation in future between what we call voluntary effort and public organization. I do get melancholy and depressed when I see the superficial readiness with which many of my friends go for universal state control. They are heading, if they are not careful, for the creation of a vast state machine for influencing the opinions and knowledge of the people which will be a prize that the politicians of the future will fight for."

A co-operative people's college is to be started this fall at Circle Pines Center under the direction of David and Dorothy Sonquist. Circle Pines Center was established in 1937 "to create, establish, and maintain a center of co-operative culture in the central United States." This venture is a logical development of its program of summer camps and institutes. We quote from the prospectus:

"One of the greatest causes of failure of Folk Schools in America has been their inability to develop or secure an adequate constituency. Isolated experiments have little chance of success. The task of building a constituency from scratch is a life-long job and means endless difficulties.

"But Circle Pines has no problem of this sort because it already has a large constituency: First, our membership now numbering almost 300, as well as the 2500 persons who have attended the Center in the past seven seasons. Their good will and faith in our enterprise is a tremendous reservoir of strength and our most valuable asset.

"Second, the co-operative societies, in the Central States particularly, but also to some extent in other regions. This is the larger constituency.

"The third source of our support is the increasing number of farmers and local community people in the vicinity of Circle Pines who are participating in some aspects of our program.

"The program of the school will be determined by the resources of the Center and the interests and desires of the students. The role of inspired teachers is basic."

The first winter course will start on October 1, 1945. "Students will be accepted without regard to previous academic training, provided that they are 18 years of age or graduates of high school and are seriously interested. Students of either sex and of any race or creed are eligible, but not more than 15 can be accepted for this year. These will be chosen on the basis of age, experience, and background. Tuition, room and board will be ten dollars per week. Students should send in application, references, and a registration fee of \$5 not later than August 1. No credits or grades will be given at the Circle Pines School of Co-operation."

For information address Circle Pines Center, Cloverdale, Michigan.

According to *School and Society* for May 5, West Virginia State College is planning a School for Workers' Education similar to that of the University of Wisconsin. The project was initiated by Professor Thomas E. Posey, a leading Negro economist. The control of the workers' school is to be centered in the workers themselves, the college making available its facilities and providing in its budget for a good beginning of the project. The notice in *School and Society* observed: "Rarely can professors in our colleges and universities be found who have the qualifications essential for doing this job of teaching. For such a teacher the workers' school is always seeking."

SMALL COMMUNITY OCCUPATIONS AND INDUSTRIES

Where there is personality and competence, rules as to vocations do not hold. Books on vocational guidance often give the impression that jobs and people are standardized, that the problem is to fit standardized people into standardized jobs. Such advice often is harmful. Professor Charles E. Benson of New York University, in "School and Society," May 12, 1945, in discussing rehabilitation work, states: "The writer had more difficulty helping the men to resolve the conflicts brought about by guidance officers and other educational advisers than he had in resolving war hysteria and battle shocks." Jobs often have possibilities beyond those which are apparent, and people have possibilities beyond those they have developed. A competent and experienced administrator, interested in developing a local community, has stated that of all the men living in that town, one out of four was found to have the ability to become a skilled wood worker.

There is greater range of ability among "common" people than we recognize. Limitations are not so much in present or latent skill as in personal character, such as persistence, intelligence, self-control, care of one's physical health, dependableness, and social interest. There are many possibilities for developing personal careers which never are fulfilled because men and women do not realize what variety economic life may have.

As an illustration of what is possible in the field of small community occupations we publish here an article by Fred C. Kelly, telling of a man milliner in a farming town with a population of 363. The article is of interest as an illustration of the fact that a small community may be a fit place for many kinds of activities, and that many people and jobs are highly adaptable. ARTHUR E. MORGAN

VILLAGE MODISTE

By FRED C. KELLY

As I stopped at a gas station in Hayesville, Ohio—a village of about three hundred and fifty inhabitants—I noticed fifteen or twenty spick and span automobiles parked around one corner across the street. I observed that two or three of those cars had liveried chauffeurs. One car bore a Pennsylvania license plate. Another was from West Virginia.

"What's going on over there?" I asked the filling station attendant.

"Oh, the usual lot of women at Eddie's place," he said.

"What kind of a place is Eddie's?" I inquired.

"Millinery," the man replied. "Makes women's hats."

"He must be good at it," I suggested.

"The best in the world," was the reply. "They come to him from everywhere!"

I strolled by Eddie's shop. There was no name or sign of any kind over the door, and no clutter of exhibits in either of the two small show windows. Each window contained only one hat. Though this was January, one of the dullest months for Eddie's line of business, the shop was jammed with customers.

I later learned much more about Eddie. He is just an unassuming, medium-sized man, such as one often sees behind a counter. The reason he attracts customers from all over the United States is that he has developed a specialty and is in a class by himself. No one anywhere can equal him in the art of selecting for any woman exactly the kind of hat most suitable for her.

I sat there for most of an afternoon while Eddie Stover waited on customers. One thing I wanted to find out was the truth about reports that nearly every customer is sure to buy the first hat he shows to her.

It *was* true. One woman after another bought the first hat he tried on her—though he encouraged her to look at others. (He has no showcases and never lets a customer see but one hat a time.) My wife, who was with me, did the unheard-of thing of buying the first hat *she* saw, and looked no further.

One stubby, obese little woman came in with a picture of a hat she had cut out of a fashion magazine, and said she wanted one just like it.

Eddie shook his head.

"You don't have any like that?" asked the customer.

Yes, he had them, he said, but he wouldn't sell such a hat to her. It wouldn't suit her personality. Without waiting for her to comment, he fetched from a back room a totally different kind of a hat. She looked at it suspiciously. But with the air of a workman who knows what he's about, he adjusted it carefully to her head. Viewing herself in a mirror, she said:

"Don't show me anything else. I think this is exactly what I want."

Sometimes, though the customer was entirely satisfied with the hat he selected, Eddie was not. After one woman had told him she would take the felt hat he had put on her, he paused, surveyed her critically, and said:

"Your height is five feet five and three-quarter inches?"

"Exactly," she replied.

"The brim should be about a quarter of an inch narrower," he declared. He took the hat back to the work-room, trimmed the brim, and then the customer agreed that it was much better.

It no longer seemed so surprising that hundreds of women drive to this obscure village from all over Ohio and neighboring states, and even from much farther away. Or that during the last year Eddie Stover mailed hats to customers in twenty-three different states. Nearly all the hats sent to distant places are for customers he has first dealt with in his shop. He keeps on file a complete description of each customer—estimated height and weight, head size, color of hair and eyes, kind of complexion, shape of face, whether long or short neck, and kind of hair dress. After looking up such data to refresh his memory, he can see the customer almost as clearly as if she were present. Before filling an order for a customer at a distance he has her send to him a sample of the dress or suit with which the hat will be worn, and asks her also if she had made any change in the way she does up her hair.

How did it happen that a genius at designing and selecting feminine head-gear is in a cross-roads village most of his customers never had heard of until they went there in search of him?

It all came about because, nearly thirty years ago, Eddie Stover didn't know what else to do.

When he had completed his course in the local high school, he wanted to go to some nearby town and seek a job as clerk in a dry goods store. But his situation was such that he couldn't leave home. His father suffered from paralysis and his mother, too, was an invalid. As there was no other son or daughter, it didn't seem to him decent to go away and leave them.

He had to make his career right in his native village. Job opportunities there were few. He wondered if he could start a little store of his own. But what could he sell? Whatever kinds of goods people were likely to buy in a village were already sold there. Everything except—the idea suddenly popped into his head—women's hats. Then he remembered that once when a neighbor girl had come home with a preposterous new hat that made her look ridiculous he had helped her to rearrange the decorations until it was fairly presentable. He recalled something else, too. The time he had made his only trip to Cleveland, fifty miles away, one of the things that impressed him about big city crowds was the strange, somewhat comic appearance of nearly all women's hats. It didn't appear to be so much the hats themselves that were wrong as the combination of the average hat with the woman who wore it. The two just didn't go together. He believed he could select a suitable hat for a woman, better than most women seemed to be able to choose for themselves. Yes, he would start a millinery shop. Within twenty-four hours after deciding to do so, he had arranged for a store-room, and was getting the place ready. No one thereabouts had ever heard of a man milliner and the idea was a bit shocking to the neighbors. It took no small degree of courage to go ahead with the idea. But Eddie opened his shop.

He has stayed in that same spot ever since—all except one year, about a dozen years ago—when he was persuaded to take charge of the millinery department of a store in a city. But the minute his contract expired he hastened back to his original shop. The trouble with working in a bigger store, he decided, was that too many customers were more interested in mere head covering than in beauty of form and color. There was not enough chance for an artist to express himself. He could not feel pride in each sale.

Eddie was successful almost from the first. He sold a hat to a well-to-do woman who visited friends in both Ashland and Mansfield. They liked its appearance on her so much that they wanted to know where she got it, and each of them soon went to Hayesville by horse and buggy to see if Eddie could do equally well by them. Then an astounding thing happened. Though one of these fashionable women liked a certain hat well enough to buy it, Eddie decided he wouldn't let her take it. He said it wasn't quite suited to her. In fact, he wouldn't

sell her *any* hat that day, insisting that he didn't have what she needed. About a dozen women to whom she told of that episode promptly became his customers.

Frequently, ever since then, Eddie has sent customers away without hats they were willing to buy, just because the total effect didn't please *him*. He has lost many sales in that way, but never a customer. On the contrary, every woman he has dealt with has done word-of-mouth advertising for him. Without any other kind of advertising, his business has steadily increased from year to year. Today when a woman in Cleveland, Cincinnati, or Pittsburgh, appears at a social gathering wearing a hat both becoming and startling, her friends may say: "That must be one of Eddie's hats." It is not exceptional for him to have customers from half a dozen different states in his shop at the same time.

Eddie never holds bargain sales. His average price is around \$10, with the top price seldom as high as \$20, and he often has simple designs for as little as \$5. Once he made a hat of such costly material that he priced it at \$55. Though he had no trouble selling it within a week or two, he vowed he would never make such a thing again. "Most customers naturally couldn't afford to pay so much for a hat," he said, "and the very sight of it dampened their spirits. Women looked at it and talked about it in whispers as they would at a funeral. It even depressed me."

As his business grew, he saw that if he made in his own shop all the hats he might sell, he would need a large corps of assistants and become simply a kind of factory superintendent rather than a specialist in picking the right hat for each customer. Today he buys choice specimens from wholesalers and these total more than half of his sales. But he gives individuality to each one by a twist or touch of his own.

In his nearly thirty years in business, Eddie Stover has stuck to the same theory he had in the beginning, about why the total effect of a woman and her hat is so often disappointing. Some hats, he says, are of such poor design, that they wouldn't look well on any woman; but, in a general way, the difficulty comes from not having the hat and the wearer suited to each other.

Besides having an eye for color and symmetry, Eddie Stover is enterprising about obtaining materials. Some years ago when laws were passed against the use of aigrettes or feathers from certain rare birds for decorative effects on women's hats, he lost no time in studying what was available in artificial substitutes. He found a man in Chicago who could make almost any kind of ornithological specimens, from humming birds on up, by ingenious use of dyes applied to bits of common feathers, even including ordinary chicken feathers.

After the downfall of France, when it was no longer possible to import rare textiles, never to be had elsewhere, Eddie wanted a quantity of a certain kind of velvet in a delicate color. He promptly bought all the importers offered.

These are a few of the reasons why women in several states, within automobile driving distance of Hayesville, Ohio, know the route numbers of the two highways that intersect near Eddie's front door.

SOME PRESENT-DAY OCCUPATIONAL POSSIBILITIES

New York University (93 Washington Square East, New York 3) issues a set of abstracts covering requirements and possibilities of occupations, and an "Occupational Index," \$5 a year, which lists "all the new free and inexpensive pamphlets, books, and articles in the larger magazines, describing opportunities and requirements in all kinds of occupations."

"Although American farmers are producing a greater volume of commodities with a smaller labor force than ever before, I am convinced that after the war it is entirely possible that the land will support a greater population than ever before. I base this statement upon two possible developments: (1) an increase in the number of small factories in rural areas, which will permit employees to live on small farms; and (2) the possibility of doing more processing, curing, packaging, and selling of farm products on the farm or in community co-operatives—in other words, let farmers themselves take over some of the functions of processing and distribution. There is no sound reason why, in thousands of communities, the people can not be largely fed from the nearby farms, thereby shortening the route from producer to consumer, to the benefit of both."—Edward A. O'Neal, President, American Farm Bureau Federation.

The Rural Life Association (Quaker Hill, R. R. 2, Richmond, Indiana) has published *Rural Community Settlement: Case Studies of Mennonite Communities in Canada* (32 pages, 25c). This is an account of very interesting community co-operatives, in farming, canning, health, insurance, and burial, which have been developed by recent immigrants under great difficulty.

"Industrial Possibilities and Limitations in the Northern Plains Area," by A. M. Eberle, Dean of Agriculture, South Dakota State College, Brookings, S. D., a 7-page mimeographed statement, discusses present industries and future industrial possibilities in the sparsely settled northern plains area. It is probable that a thorough study would greatly enlarge the range of possibilities, especially in developing regional resources.

In its studies of "The Outlook for Women in Occupations in the Medical Services," the U. S. Department of Labor has issued Bulletin 203, No. 1, on "Physical Therapists," and Bulletin 203, No. 2, on "Occupational Therapists." They briefly discuss requirements, prospects, and income in these fields.

The *Tennessee Planner* (408 State Office Building, Nashville 3) for February, 1945, contains an article on "Opportunities in Frozen Foods in Tennessee," which may be of interest also to communities elsewhere.

INDUSTRIAL DECENTRALIZATION IN CHINA

(From *Christian Rural Fellowship Bulletin*, June, 1944)

"Since seventy out of a hundred Chinese families are agricultural families and since more than eighty per cent of the population lives outside of urban centers, national reconstruction cannot but be largely rural reconstruction. The term covers all kinds of agricultural and technical improvements. . . . But it is not limited to material or economic benefits for the farmer and his community. The goals of rural reconstruction today are also good government, justice for land owner and tenant alike, equalization of educational and health services, wider extension of democracy, better rural homes and a finer, happier rural society. . . .

"Twenty-five years ago, James Yen and some of his associates serving with the Chinese Labor Corps Y.M.C.A. in France, caught a vision of the possibilities of the illiterate Chinese coolie—his bitterness and his strength. They returned to China as pioneers in mass education and other stirring social reforms. . . . One study and experiment stimulated another. Agricultural colleges and schools multiplied. Rural service centers sprang up. Rural churches assumed a new importance. Students rediscovered their own villages. . . .

"By 1932 the National Government, inspired by hundreds of scattered rural projects, launched its own program of rural reconstruction. New bureaus and agencies were formed, ambitious plans were laid out, each province started experimental *hsien* (counties), the banks began to supply rural credit at reasonable rates of interest, and workers in the field of rural reconstruction were consolidating their forces, meeting in national conferences and working out a unified approach to basic rural problems. A pattern for the movement was beginning to emerge. . . . 'At this very hour,' says one Chinese writer, ' . . . the present war burst upon us. . . . Of all losses sustained by the Chinese, few are more tragic than this disruption of the rural reconstruction movement.'"

"The war has driven thousands of governmental, educational, professional and industrial leaders into the inner provinces and into the villages. Seeds of new ideas have been scattered far and wide. Rural problems have become the object of extensive and intensive research. . . . The twenty years of accumulated experience in rural work before the war have not been lost but are channeled into new and fertile fields. . . . The philosophy of the rural movement is maturing through constant interchange of valuable thinking and experimentation."

"National, provincial and local governments all have some departments or agencies concerned with the social welfare of the rural community."

"The main effort of the Chinese Government in rural rebuilding is focussed upon the 'new *hsien* system.' This system calls for reforms in administration, education, public health and defense organization, and the training of the people in democracy. *Hsien* councils are to be elected by the people."

"More interesting and important in many ways is the dispersion of small industries during the war away from the large cities. . . . This has drawn the attention both of government and social leaders and also of farmers, to the benefits of an agricultural-industrial economy. Unless agriculture and industry meet and work together China cannot hope to raise appreciably the standard of living of its large agrarian population upon a limited amount of tillable land. The trend toward rural industries, so greatly accelerated by the war, gives hope that China in her future development may be able to avoid the evils both of city slums and of rural poverty. The war is painting the outlines of the post-war rural society that China needs: fewer farmers tilling more land with improved tools and better seed, industries drawing off surplus farm labor, industrial opportunities for other farm labor in slack seasons."

"Rural reconstruction is too complex and involves too many psychological and spiritual factors in addition to material and social ones to depend entirely upon direction from above. . . . Initiative, freedom, spontaneity and the earnest efforts of farmers and farm homes themselves are the soil and atmosphere necessary to growth of rural culture."

"The Government cannot ignore the inherited and ineradicable democracy of Chinese village life nor, if it is wise, will it neglect the tremendous support for its own more liberal policies and for democratic advance which the rural masses can give."

"What facts and trends today help us to envisage the morrow? . . . Agriculture will become more scientific, land utilization will be more effective, there will be a larger measure of state planning and supervision in rural enterprises. Land reforms, rural industries and the decreasing percentage of population engaged in agriculture will gradually raise the rural standard of living."

—FRANK WILSON PRICE

Prepayment Medical Care Organizations is the title of a 130-page report of the U. S. Social Security Board. It describes practically every prepayment medical plan in use in the country, with information on their scope, type of sponsorship (industrial, governmental, private group or consumer-group), area served, eligibility for enrollment, coverage, charges, etc. A valuable reference for anyone planning such service. (Social Security Board, Bureau of Research and Statistics, Bureau Memorandum No. 55, June 1944.)

Catholic Rural Life Objectives is the title of an 81-page bulletin of the papers and reports of the twenty-second Annual Convention of the National Catholic Rural Life Conference at Cincinnati, November 10-13, 1944. The papers deal interestingly with such a wide variety of rural issues and interests that a synopsis is not feasible. The Conference continues to think of rural life as consisting of farm life. Copies can be secured from the National Catholic Rural Life Conference, 3801 Grand Ave., Des Moines 12, Iowa.

PUBLICATIONS AND NOTES

COMMUNITY ORGANIZATION

"Community organization is merely people working together to get what they want out of what they have. The organized community will have made of its body of citizens a smoothly-working instrument for meeting community needs; it will have produced in its people an awareness of what they need and a consciousness that by working together they can get what they want; it will know its own power to meet its problems through democratic action started and carried through by the people themselves; it will know its own resources, both human and material, and will use them wisely for the greatest benefit to all; it will have developed leaders from within itself; and it will have integrated its citizens to the point where they form a true community in spirit as well as in name."—From "A Statement on Community Organization," School of Inter-American Affairs, University of New Mexico.

"There is a current running today. . . . This current has to do with the re-organization of community life and activity in this country. It involves the farmer, the butcher, the baker, the banker, the professional man and woman, the worker in mill and factory—it involves everybody. It is a movement that can bring a larger measure of control back into the hands of the people of the local community. It is really their movement; it is a movement designed to improve local community life and living, a movement inclusive of business and industrial development, public administration, education, recreation, parks, and playgrounds, libraries, health and welfare services, housing, and so on, and it calls for the best that intelligent leadership can provide in the field of business and industry, agriculture, marketing, architecture and engineering, social engineering, and everywhere men and women will seriously put their minds and their varied skills to work on the problems."—W. E. Gettys, "Our Texas Communities," paper read at University of Texas conference on "The City—The Town—and the Community of Texas," October 1944.

"James Bryce, British Ambassador to the United States between 1907 and 1913, and the author of *American Commonwealth*, is credited with the following definition: 'The purpose of government in a democracy is to make it easy for people to do right and difficult for them to do wrong.' If this definition is correct then the Co-ordinating Council becomes an indispensable unit of our local government and community life, since the council mobilizes the constructive forces of the community to make it easy for children and youth to do right and difficult for them to do wrong. It accomplishes this by bringing the community leaders together and directing their attention toward ways and means of improving the community influences that shape the lives of children and youth, and of making the community itself a more wholesome place in which to live."—from *The Coordinator*, January-March, 1945.

In *Where We Live*, monthly publication of the United War Fund of North Carolina, the column "Democracy on Trial," written by Agnes E. Meyer in the *Washington Post*, February 21 and 22, 1945, is quoted as follows:

"In all but the most backward areas, we have enough public and private agencies and good will to turn the community into a paradise, but at present most of these organizations still run in parallel lines that never meet, thereby wasting untold sums of money and energy. Nobody is responsible for the total community need, nor for the contribution of each public or private welfare agency to the total need.

"Every city might well set up a central group of five or more of its ablest citizens, men and women, with critical judgment who are able to get the facts and evaluate them. Let them engage professional advice if they need it. Power must be conferred upon this committee to act not only on reorganization but to initiate methods by which all serious gaps in the local welfare program could be filled."

Organizing a Community Council, report of a committee of the Michigan Council on Adult Education, issued by Eugene B. Elliott, Superintendent of Public Instruction, Lansing, Michigan, is a useful guide, the product of much experience. The following statement should become national policy toward local communities:

"When a larger subdivision of government seeks community co-operation in solving a common problem or meeting a common need, it should not be the aim to set up new operating agencies for every situation. Rather should it strive to work through existing agencies and organizations, to modify these if necessary, to strengthen them, and to help co-ordinate them in such a way as will develop unified community effort and readiness to study needs and meet problems continuously.

"This type of co-ordinated community effort will provide a channel for total community expression. It will give opportunity for constructive utilization of the suggestions and influences of powerful interests and pressure groups. It will avoid a multiplicity of short-lived, ineffective, overlapping, and competing local groups. Upon withdrawal of the outside agency, the community will be better organized and more capable of meeting its future needs."

The Board of Directors of the San Diego (California) County Co-ordinating Councils, in its annual report (printed in *The Co-ordinator*, Jan.-Mar., 1945; Civic Center, San Diego) gives a clear picture of its structure and organization. The report might be used as a guide in building a good community program, so far as the welfare of children and youth is concerned. The following extract indicates the structure of the organization:

"The service of co-ordinating councils in towns and in city neighborhoods has been an accepted part of community organization in San Diego County since 1935. The value of co-operative planning on behalf of youth and the community itself has been well demonstrated over a period of ten years.

"Co-ordination on a county-wide basis was launched in December 1942, under a new ordinance making a County Co-ordinating Council, or Board of Directors, an official body appointed by the Board of Supervisors. The accomplishments listed in Section II of this report present rather eloquent testimony to the value of co-operative planning on a county-wide basis. These accomplishments would not have been possible through the efforts of local co-ordinating councils alone. On the other hand, they would not have been possible without the local councils.

"In October 1944, a third type of co-ordination was initiated, this time on a district or regional basis, half-way between the local co-ordinating council, the small unit, and the county-wide Board of Directors. The county was divided into ten districts and a Conference on Youth Welfare planned for each district. The new type of co-ordination is described briefly in Section III, and full details will be found in the eight-page Supplement which accompanies this Annual Report."

Community Patterns, the monthly bulletin of the Association of Community Councils of Pittsburgh and Allegheny County (519 Smithfield St., Pittsburgh 22, Pa.), describes the types of work done by its community councils. Such items as the following are typical:

"Frequently, the function of a council is to reveal some need of the neighborhood, discover an agency whose service can meet this need and then formally request this service. Thus the Oakland Council obtained the development of a recreation program operated by the Bureau of Recreation in the Frick School, and the McKees Rocks Council secured a half-time YWCA staff worker to conduct a girls' recreation program in the McKees Rocks-Stowe-Kennedy area.

The story of the Greenville, S. C., County Council and a textbook on community development are combined by Clarence B. Loomis in his *An Experience in Community Development* and *The Principles of Community Organization*, as a single volume (Rabun Press, Clayton, Georgia, 190 pp., 1944). The story of the Council has been told previously by Dr. Brunner and others. This inside view is a welcome addition to the literature of the undertaking.

The second part of the book, *Principles of Community Organization*, is interesting in that each point presented is accompanied by a quotation from a writer on community, the books or articles quoted being of 1940 or earlier.

Because of inadequate proofreading there are many errors in the text. At the end is a bibliography of the forty books or articles quoted.

The University of New Mexico (Albuquerque), in announcing a series of week-long institutes for community leaders, states: "The problems of our rural communities today are not problems that can be solved by the actions or efforts of isolated individuals. They are rather problems whose solutions will demand the united efforts, the pooled physical and material resources, and the combined knowledge and skills of all the people of the various communities, problems which can successfully be attacked only through community organization."

A program for organization of a community council, and for a community survey is published by the Bureau of Business Research, Pennsylvania State College, State College, Penna. (33 pages. mimeographed). It is one of the better treatments of these subjects.

You and Your Neighborhood is a 100-page pictorial "primer" on community planning and development. It pictures step by step the process by which interest is aroused, studies and plans are made, and improvements carried out in town development. (Published by Revere Copper and Brass, 230 Park Ave., N. Y.)

The Committee on Autonomous Groups (16 E. 11th St., New York 3) issues a mimeographed bulletin to assist community and adult education workers who wish to "promote face-to-face groups as a unit of organization." The subscription rate is \$1 a year, for four or five issues.

A summary of Dr. Regina Westcott Wieman's lectures on community group work, given at the Conference on the Post-War American Community (Yellow Springs, Ohio, July, 1944) has been issued by the Committee on Autonomous Groups, 16 E. 11th St., New York 3, price 75 cents. This summary constitutes an interesting text in the field of group organization and action.

Community Councils, a 46-page bulletin published by the Canadian Council of Education for Citizenship (166 Marlborough Ave., Ottawa, Canada, 10c), is one of the best all-round discussions of the subject we have seen. An interesting feature is a description of five community councils in communities ranging from 200 to 10,000 in population. Any community planning a community council would do well to have a supply of these for circulation.

"If democracy is really *self* government, the organization of communities is the first step, the groundwork. Unless this is well done, governmental, social, and economic arrangements at higher levels cannot be satisfactory. But how seldom do we find community groups working freely and creatively to solve their own problems, welcoming differences of opinion, treating facts as data to be carefully weighed in the light of these differences, before decisions are reached."—*The Schools and Community Organization*, U. S. Office of Education.

GOVERNMENT

Oregon has enacted a law permitting manager government for counties. The network of interrelations between community, county, state and nation is made better wherever improved methods of government are achieved anywhere along the line. Primitive county government has long been a handicap to American life. We need also laws making possible rural municipalities with manager government, so that rural areas may have unified organization.

Eleven counties in the United States now operate under the county manager plan. The National Municipal League (299 Broadway, New York 7) has a pamphlet on the plan, describing its results in these counties.

As reported in the *National Municipal Review* for May, 1945, the British government has issued a White Paper on "Local Government in England and Wales During the Period of Reconstruction." We see in this paper a groping toward a concept of regional government in which interests that can best be handled by a centralized authority shall have that treatment, while genuinely local issues will be left to local control. Concern for community must not lead to isolation or provincialism, but to recognition of interrelationships along with community consciousness and initiative.

The following digest of the article "Slayton to be Set up as Model Post-War Village" (*Minnesota Municipalities*, 15 University Library, Minneapolis, Minn.; December, 1944, p. 421, 25 cents) is quoted from *The Bureau of Urban Research, Selected References* Princeton University, February-March, 1945:

"A mass meeting in Slayton initiated the planning of a comprehensive post-war improvement program designed to be a model to meet the needs of communities ranging from 1500 to 10,000 in population. Selected by the U. S. Chamber of Commerce, Northwest Research Bureau, and Committee for Economic Development, Slayton will have the co-operation of municipal and business planning experts of the nation. The result may prove that it is possible to co-ordinate private enterprise with essential public works.

"Committees have been appointed for specific work in the fields of public works, finance, publicity, agriculture, architectural planning, employment, survey. The survey of wants and needs for goods, and financial resources available to exercise this demand, will make it possible to plan objectively for employment needs of the area. Business places will be modernized to give increased efficiency; housing improvements will be stimulated; there will be plans for construction of public buildings—hospital, school, post office, municipal building. Adequate water and sewerage systems are to be developed, and park facilities expanded."

HEALTH

Hospitals for Rural People in Ohio, by A. R. Mangus (Department of Rural Economics and Rural Sociology, Ohio State University, Columbus. Mimeograph Bulletin No. 184, February, 1945), is an excellent treatment, valuable for general use. We quote from the section on "Planning General Hospitals for Rural People":

"1. Hospitals should be developed to serve as local medical and health centers.

"An older assumption was that where a large urban hospital or medical center exists no other hospital should be built within a radius of 50 miles of that center, particularly if good roads and good ambulance services are available for transporting patients. That assumption is now pretty thoroughly discredited. It was based on the thought that the hospital was to serve primarily as a workshop for medical doctors and as a hotel for sick people in need of bed services.

"The new conception of the hospital is that of a community medical and health center. Such a center serves to link and co-ordinate local medical and health services, and it serves to improve the quality of medical care in the local area. A well equipped and well organized rural hospital provides laboratory and diagnostic facilities to be used by local physicians in the diagnosis and treatment of all the people of the locality as well as the relatively few who require hospitalization.

"Such a local hospital should serve to attract young and well trained physicians to the more rural areas, and should encourage good doctors to remain in country practice. It should, if properly operated, give rural people a better understanding of modern medical care and its possibilities for human welfare. It would encourage greater utilization of hospital beds by rural people who need hospitalization but who may refuse to go to a distant hospital where they would be out of touch with their family, their friends, and with their family doctor."

"2. Rural hospitals should be developed as integral links in a regional system of hospitals.

"It is doubtful whether local hospitals outside the larger centers of population can best serve the needs of rural people so long as they remain isolated from other health services and from other hospitals. One of the most significant proposals now under consideration by hospital planners is that the present unorganized aggregation of general hospitals be organized on regional bases. Under such a system, the smaller rural hospitals or medical centers would have very definite service relations with larger and more adequately staffed hospitals in the big urban centers. The specialists' service available at the larger medical centers would be extended out to the outlying rural institutions. Specialists in pathology, in radiology and in the many medical specialties would be made available to visit the outlying hospitals to see certain patients and to consult with local physicians regarding their most difficult cases.

"The rural hospitals or medical centers, in turn might have close service relations with smaller public health centers in sparsely settled rural areas which could not afford a hospital of their own. Such a regional system of medical centers would include the following types of centers according to size and completeness of services.

"a. *Large base hospitals.* Such a hospital preferably would be one which serves as a teaching unit of a medical school. It would be a center that provides all types of hospital services including complete diagnostic, therapeutic, teaching, and research facilities. In Ohio such hospitals are found in the three cities of Cleveland, Columbus, and Cincinnati, each of which is the site of a university medical school.

"b. *District hospitals.* Such hospitals would probably be smaller than the base hospitals but would provide all types of hospital services including complete diagnostic facilities and would provide for the instruction of interns, technicians, nurses, and hospital dietitians. In Ohio such hospitals would be found in most of the centers with 40,000 or more population.

"c. *Rural hospitals.* Rural hospitals would be those located in the smaller cities and therefore closely accessible to rural people. They would provide laboratory and X-ray services which might be supervised by pathologists and radiologists from the larger centers. These hospitals or rural medical centers would also provide at least minor and emergency surgery, obstetrical and medical services. The more difficult cases would, however, be sent to the larger and more adequately equipped and staffed medical center at the district or regional level.

The rural hospital might well serve as the community medical and health center by providing office space for local doctors and dentists and by housing the local public health department.

"d. *Public health centers.* In the more sparsely settled rural areas where a rural hospital would not be feasible the public health unit might be expanded and augmented to provide a public health center. Such a center would provide a few beds for maternity service and emergency surgery. . . . Local doctors and dentists as well as health department personnel would be housed in this small facility.

"3. *The costs of hospital services should be financed through a prepayment plan.* The principle of prepayment is now generally accepted in this country, and is now well known in practice as a result of the Blue Cross plans sponsored by the American Hospital Association. Such plans should be adopted and expanded to include rural people as well as employed urban groups. Prepayment plans should also be expanded to cover the costs of medical, surgical and obstetrical as well as hospital services.

"4. *Health education.* In order to get increased utilization of hospital services rural people need to be better informed as to the nature of modern medical care and health services. In particular there is need to provide more information to rural people regarding the functions of the modern hospital and its role in the distribution of medical care and health services."

The Story of Blue Cross describes the seventy-five hospital service plans, serving about 17,000,000 persons, organized under the "Blue Cross," emblem of the Hospital Service Plan Commission. A straightforward, easy-to-read story of group hospital service. (*The Story of Blue Cross*, by Louis H. Pink, Public Affairs Committee, 30 Rockefeller Plaza, New York 20, N. Y., 32 pp., 10c.)

As we pass each other on the street we may seem normal and reasonably well-adjusted, yet in many cases there are stresses, frustrations, fears, aggressiveness, or other warps which could have been prevented by early training. A bulletin by the Federal Security Agency, U. S. Office of Education, *Pupil Personnel Services for All Children* (20 pages, 10 cents), discusses guidance for both urban and rural children. In time, education in personal adjustment may be considered no less necessary than reading and writing. Such programs add about 3 per cent to the school budget.

Medical Care for Everybody?, by Maxine Sweezy (American Association of University Women, 1634 I St., N. W., Washington 6, D. C., 39 pages) will serve as a helpful guide for study groups concerned with community health.

RECREATION

The *Progressive Farmer* carries a column, "Country Things I Love Most." Henry Thoreau would have subscribed to the paper to read it. Few things give us more hope for the future of America than evidence of sensitiveness to natural beauty. Every community should have its nature lovers, to awaken people through personal association and through the local press to the beauty about them. We quote two items from this column:

"I love a still, winding Florida creek whose Stygian water captures the beauty of the overhanging palms and moss-draped live oaks . . . the gentle breeze that plays tricks with reflected trees . . . the bubbles and circles made by speckled trout. I love to watch a sleepy alligator lazily basking half submerged in the sun while nearby turtles sun themselves on a log, then with a sudden heavy splash slide into the water. I love to see a white heron rise from his marshy retreat and on slowly flapping wing add his image to the mirrored trees and cloudy sky, while a host of blackbirds in a giant cypress chatter unrestingly."—Mrs. Amy Carl Lloyd, De Soto County, Florida.

"I love the South Texas wild flowers—the bright colored phlox, the vivid Indian blanket, the fragrant honeysuckle, the first bluebonnet, and the budding Spanish dagger . . . the freshly plowed, freshly harrowed ground: the print of corn planters down the long rows . . . the song of the mocking-bird in new-budding oaks . . . and the country churchyard where the first roses are blooming at the head of our loved one who is at rest."—Mrs. Clint Tumlinson, Gonzales County, Texas.

"Arts and our Town—A Plan for a Community Cultural Study" is a publication of the Junior Leagues of America (Waldorf-Astoria Hotel, New York 22). It is a study outline for appraising the art resources of a community, large or small. The following quotations are illustrative:

"The study is intended to cover all aspects of participation in the arts and also opportunities for appreciation of them. At first glance it may seem surprising that certain organizations, such as retail stores, labor unions, housing projects and so on, have been included, but a perusal of the outlines will give the answer. It is intended that a study would reveal little known programs and facilities as well as the better known ones.

"A complete picture of existing facilities and services in the cultural field would be a distinct advantage to any group wishing to strengthen them or establish new services, for the gaps and weaknesses would be apparent."

"Spare time is the time for adventure, for the satisfaction of inner drives and yearnings which are the legitimate expression of personality."—Quoted in *Recreation*, April, 1945.

The *National Parent-Teacher* for January, 1945, has an article on "Arts and Crafts Shop for Children," describing such a project in Rutland, Vermont, a town of 17,000. This is one of the most satisfactory forms of recreation, and would be feasible in many communities even if not nearly so large. Under competent direction, craft work provides good social experience, is as much fun as any recreation, and adds skill and a sense of power which is a life-time asset. (The article is reprinted in *Recreation*, April, 1945.)

"In February 1944, Judge Lisle M. Weaver, who presides over the Probate and Juvenile Courts of Williams County in Bryan, Ohio, wrote an article for the *Bryan Press* in which he discussed problems of youth and offered the suggestion that added recreation facilities were a prime need. From that seed grew Bryan's 'Harmony Hangout,' teen age center. . . .

"'Probably our most serious mistake was in talking too much about juvenile delinquency,' Judge Weaver feels. 'I would strongly recommend that any person considering promoting such a center make no public mention of juvenile delinquency. Young people don't like to feel that the purpose of their club is to save them from delinquency. They are entitled to healthful recreation and they'll prefer having it without any suggestion of being saved.'

"Judge Weaver doesn't hold with the notion that the youth center is the complete answer to all problems. 'There's no doubt such centers are beneficial, but youth's needs go deeper than a mere need to play—important as that is,' he says."—*Community Recreation Bulletin* (551 Fifth Ave., New York 17), February, 1945.

The American Youth Hostels have issued the spring edition of the "A. Y. H. Knapsack," a guide to youth hostel travelers. Any family or community wishing to have the association of young hikers and bicyclers may do well to establish a hostel where these young travelers may stop over night. Community life needs to be refreshed and cross-fertilized by contact with people from without, and a youth hostel provides such opportunity. Address American Youth Hostels, Northfield, Mass.

How ■ small community "walnut club" combines social gathering with the cracking of walnuts and selling the processed kernels is told in the May, 1945, issue of *The Bridge*, organ of the Credit Union National Association, Madison, Wisconsin. It is a story of a community undertaking to use its waste resources, developing into ■ continuing project, combining tree breeding and co-operative employment with recreation and social fellowship.

EDUCATION

Exploring the Community is the story of a four-day visit of teachers and students from Oneonta (New York) Teachers College to a small community to observe how it lives and works. During the past two years six such trips have been made. Professor Evelyn R. Hodgdon, who has charge of this program, will direct a discussion group at the Antioch Community Conference, July 2-12.

"Adventures in Rural Education," reprinted from the June, 1944, *Journal of Experimental Education*, is an important report on a three-year study of seven Wisconsin rural community high schools.

The U. S. Armed Forces Institute (Madison, Wis.) issues a catalog of educational opportunities for soldiers. A large number of colleges and universities offer correspondence courses in a great variety of subjects. Probably many of these institutions would offer courses to persons not in the service.

What shall the community do about alcohol? *Social Action* (289 Fourth Ave., New York 10, 15 cents a copy) for March, 1945, describes the work of the Summer School on Alcohol Studies at Yale University. Years ago when the writer endeavored to find critical, objective studies of the alcohol problem as a basis for forming a personal opinion he found almost nothing available except propaganda. The Section of Alcoholic Studies, Laboratory of Applied Physiology, at Yale, is helping to correct this deficiency.

Alcohol is a social as well as an individual matter, and those interested in community well-being may well give attention to it. *Social Action* has for distribution, for 25 cents, packets of literature prepared by the School on Alcohol Studies. These, and the book *Alcohol Explored*, by Haggard and Jellinek of Yale, might well be the texts for such a study.

CHURCH AND COMMUNITY

"The things in civilization we most prize are not of ourselves. They exist by grace of the doings and sufferings of the continuous human community in which we are a link. Ours is the responsibility of conserving, transmitting, rectifying and expanding the heritage of values we have received that those who come after us may receive it more secure, and more generously shared than we have received it. Here are all the elements for a religious faith that shall not be confined to sect, class, or race. Such a faith has always been implicitly the common faith of mankind. It remains to make it explicit and militant."—John Dewey.

"In southern Indiana stands an old church. Seventy-five years ago it claimed, through attendance and membership, almost everyone for miles around. Then, it was a strong and vigorous force for good; today, with diminished numbers, its atrophied strength exerts no appreciable influence on the community. The effectiveness of this rural institution began to decline when a homogeneous religious group moved into the community and organized its own church, which served well the rural people and now boasts over 600 members who worship in a beautiful and adequate edifice.

"What brought about such a reversal in fortune?

"Members of the older church little realized the desirability and necessity for maintaining ownership of family farms, which were readily sold to the more recent arrivals. The second group, sensing the importance of farm home ownership, proceeded to establish family farms."—From "A Family Farm Program for the Rural Church," by the Commission on Land Tenure, National Convocation on the Church in Town and Country.

Father L. G. Ligutti, addressing Mennonites, Quakers, and Brethren:

"The large city is the graveyard of any cultural group. Among Catholics who move to the city the third generation is not Catholic and the fourth generation does not exist. Among Quakers the end comes one generation earlier. Families only can effectively hand down religion. . . . In my opinion the ideals of the historic peace churches cannot be carried out except by families on the land and by rural communities. . . . We cannot live one way and think another. . . . A family-centered philosophy of life cannot be carried out in a vacuum. We must have such surroundings, such work, such existence as will encourage the family."

"Local churches should be encouraged to become voluntary agents to help farmers locate on favorable farm land. . . . They should set up local credit unions to help deserving farmers buy their own land. They should give serious consideration to co-operative church homesteading programs so that through mutual aid and sharing more people of the community may own land, equipment, and livestock."—Dr. Henry S. Randolph, before National Convocation on the Church in Town and Country, November, 1944.

RACE RELATIONS

The American Council on Race Relations, 32 W. Randolph St., Chicago 1, publishes a news letter summing up important developments in the field.

It may be that the issue of world peace or conflict may be determined by the way we handle race relations in American communities. It is easier to feel indignant over social wrongs in other countries, but each of us can have some actual influence at home. How we deal with discrimination at home tells whether our concern for human welfare is genuine.

Steps to take in our communities toward removal of racial prejudice are outlined in a 16-page pamphlet, "There Are Things to Do," by Lillian Smith, author of *Strange Fruit* (issued by *South Today*, Clayton, Georgia, 5 cents). It is excellent material for study groups or individuals.

Community race relations is the subject of a booklet, *Your Community and Its Unity*, issued by the Department of Race Relations of the Federal Council of Churches (297 Fourth Ave., New York 10). A foreword states, "This manual is not to be taken as a declaration of official attitudes or policies of the Federal Council." This is fortunate, for the pamphlet gives weight to clever strategy more than to straightforward presentation. In a discussion of newspaper releases we read, "If you assail, deny, criticize; if you warn, if you belittle, if you predict, if you hail, if you ask, if you promise, if you appeal, assert, urge, hope, advocate, you will find that your particular point of view will be more dynamic and get more attention than if you simply say or declare." In advising use of existing radio programs, "toward which people have an emotional attitude of acceptance," it states, "A message presented over programs of this type will catch the listener with his guards down, when he is not aware that an attempt is being made to influence him."

The foundation of society is mutual confidence. Without using words which arouse prejudices, direct, open presentation which deserves full confidence is best for enduring relations.

Social Action (289 Fourth Ave., New York 10) for February treats of various phases of the race issue in interesting and informative articles.

"Race hatreds and group intolerance simply do not jibe with any of the formulas of freedom so dear to the American heart. To the extent they are allowed to flourish, they threaten to change the American dream into another European nightmare.—Eric Johnston, President, Chamber of Commerce of the U. S.

Tolerance and good will begin in the intimate relations of home and community. There is no miracle by which hatred and intolerance in the community can bloom into international peace and good will.

AGRICULTURE

Bylaws of the Sturgis Farm Co-operative Association (nine charter members, 2000 acres of land) is issued by the Consultation Committee on Co-operative Farming, Legislative Building, Regina, Saskatchewan, Canada.

The *Information Service* bulletin of the Federal Council of Churches (297 Fourth Ave., New York 10) for April 7 is a resume of post-war farming prospects, of men desiring farms, and of farms available to men.

A booklet, *Land, Homes and the Church*, by I. W. Moomaw, outlines Brethren Church policy of helping young men acquire farms, and discusses farm policy from a human rather than a purely economic standpoint. Issued by the General Mission Board, Church of the Brethren, Elgin, Ill.

Matching Men and Farms, Vocational Division Bulletin No. 229, Federal Security Agency, U. S. Office of Education, Wash., D. C., outlines an orderly analysis of the process of measuring oneself and farming opportunities.

COMMUNITY

"Oftentimes have I heard you speak of one who commits a wrong as though he were not one of you, but a stranger unto you and an intruder upon your world. But I say that even as the holy and the righteous cannot rise beyond the highest which is in each of you, so the wicked and the weak cannot fall lower than the lowest which is in you also. . . . You are the way and the wayfarers, and when one of you falls down he falls for those behind him, a caution against the stumbling stone. Ay, and he falls for those ahead of him, who though faster and surer of foot, yet removed not the stumbling stone. You cannot separate the just from the unjust and the good from the wicked; for they stand together before the race of the sun even as the black thread and the white are woven together. And, when the black thread breaks, the weaver shall look into the whole cloth and he shall examine the loom also."—From *The Prophet*, by Kahlil Gibran.

"Every one of us can remember that we kept going against seemingly hopeless odds only because we didn't want to let someone else down. The tie that binds us together out of our regard and concern for another's expectations of our worth has made us do impossible things. Only these bonds, forged in the fires of love, have enabled mankind to progress as it has.

"The fellowship of loving concern one for the other is found in the love of a mother, in the family. Sometimes we find it among friends. It is too rarely present. Yet nothing of real worth is ever accomplished without the backing of a group of persons with a common concern for one another's welfare. Because of this the most important thing to consider in trying to do anything worth while is the development of this common concern."—*Community Newsletter*.

COMMUNITY INSTITUTES

"An Institute of Community Organization and Leadership, to help citizens of demonstrated ability meet problems, is to be held at Barnard College June 10-29.

"'Basic to a philosophy of democracy is the use of private initiative and voluntary activity in community welfare,' the announcement states. 'During the war emergency, citizens of our country have shown increased interest in the organization of their communities to conserve human resources and the democratic heritage. Voluntary workers must, therefore, become more effective if they are to keep pace with their responsibilities, which will become even greater in the post-war years.'"—*New York Times*, May 13, 1945.

July 2-14, Syracuse University, Syracuse, New York. First New York State Institute of Community Service, sponsored by Syracuse University and the New York State Citizens' Council. Enrollment limited to 40.

A three-months school for Catholic young women preparatory to farm life will be conducted from June 12 to September 18 at Grailville, near Cincinnati. Also a complete year's school of leadership will be conducted. "The following principles form the structure of the program: the Christian vision of life; the family as the natural unit of society; the nature and task of woman; the formation of the intellect; the philosophy of work; the development of a Christian culture; the practice of agriculture as a way of life." Address Grailville, Loveland, O.

Merom Institute, Merom, Indiana, is continuing its summer sessions, of particular interest to rural ministers.

See notice of Yellow Springs Community Conference, inside front cover.

We have secured from England a supply of THE PECKHAM EXPERIMENT, and can now fill requests for that book. The price is \$3.50.

As previously reviewed in COMMUNITY SERVICE NEWS—September-October 1944—we consider this to be one of the most penetrating and important treatments of the relation of family and community life to the development of full and normal personality.

We learn through a letter from the authors that, now bombing in London is past, the Center is to be reopened as a training school for workers in other communities who wish to profit by Peckham Center developments.

COMMUNITY SERVICE, INC.

Community Service, Inc., which publishes this periodical, was set up in 1941 as a non-profit organization to supply information and service for small communities and their leaders. It was felt that the decay of the American community constitutes a crisis which calls for steady and creative effort. The nation-wide interest expressed during the succeeding four years have reinforced this opinion. Correspondence and requests for help have increased markedly, the membership has grown steadily, and interest on the part of individuals and other organizations demands more attention than the staff has been able to give.

The areas in which Community Service is working at present include: conducting research in small community occupations and industries and in methods of developing a balanced economic life in small communities, with the aim of publishing the results of this study some time this year; providing correspondence courses, speakers, conferences, and news and information on community problems; planning a community travelers exchange, to aid in the interchange of experience among community-minded people, and to provide a directory of community projects worth visiting. Community Service issues the following publications:

THE SMALL COMMUNITY, by Arthur E. Morgan (Harpers, 1942, 312 pp., \$3. Paper bound, \$1.50).

SMALL COMMUNITY ECONOMICS, 1943, 44 pp., 25 cents. A guide to a well rounded, balanced economic life for the small community.

DIRECTORY OF NATIONAL ORGANIZATIONS OF SERVICE TO COMMUNITY LEADERS, 1943, 40 pp., 25 cents. Entries for over 200 organizations, classified under health, government, etc.

THE SMALL COMMUNITY AS THE BIRTHPLACE OF ENDURING PEACE, address by Arthur E. Morgan, 15 cents.

CONFERENCE ON THE POSTWAR AMERICAN COMMUNITY, Antioch College, Yellow Springs, Ohio, July 1944, 21 pp., 15 cents. Summary of talks and discussions.

COMMUNITY IN CLOVER, by Landrum Bolling, reprinted from *Mountain Life and Work*, 5 cents. Describes the growth of a Swiss community in Tennessee.

THE PEOPLE'S COLLEGE: LEADERSHIP OF THE PEOPLE, BY THE PEOPLE, FOR THE PEOPLE, by Griscom Morgan, reprinted from *Community Service News*, November-December, 1944, 10 cents.

COMMUNITY SERVICE NEWS, bimonthly, \$1.25 a year, 2 years \$2.00.

THE COMMUNITY (Personal Growth Leaflet No. 80 of the series published by the National Education Association). Free.

Information leaflet and literature list. Free.